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WEEKLY REVIEW.

—BEFORE the visit of the Emperor of Germany to Rome, and when it was supposed that he would support the Pope's demand for his re-institution as Sovereign of the Papal States, the Romanist papers were full of the importance of the projected visit. Now it is over, and the young Emperor utterly refuses to lend himself to the Pope for this purpose, the same organs are minimising its importance and saying that it is of no moral weight whatever.

—SIX new Missionaries for the Bethel Santal Mission, sailed with the director, Pastor Haegert, from Liverpool in the *Clan Grant* on October 21st for Calcutta. The names of the new workers are: Messrs. G. W. Paines, Rowatt, Hurn, Mr. and Mrs. Hinder, and Miss Pidditch. Seventeen men and women were baptized in August at Bethel, and more in September. Two thousand New Testaments and Gospels were disposed of at two heathen feasts. This year four new churches have been completed. Although they are built in the Orient, they are neither of marble nor of alabaster. The walls are of clay and the roofs thatched; but Jehovah is worshipped in them, and His praises ascend to the heavens.

—THE idea of profit-sharing with the employés on railways is spreading. The Toledo, Ann Arbor and Michigan Railway Corporation have just completed their first year under the new system. It has been the most prosperous year, financially speaking, since the line opened. There has not been one serious accident, either to travellers or employés throughout the twelve months. As the employés have a voice in the management of the company, the new system will probably lead to the restoration of the Sabbath to the rail-road, as the men are unanimous on this point. The spread of this co-operative system may possibly be the key to the question of "One day's rest in seven," for railway workers all over the world.

—ENGLAND is not poorer but richer, because its people through many ages rested from their labour one day in seven. That day is not lost. While industry is suspended, while the plough lies in the furrow, while the Exchange is silent, while no smoke ascends from the factory, a process is going on quite as important to the wealth of the nation as any process which is performed on more busy days. Man, the machine of machines, is repairing and winding up, so that he returns to his labours on Monday with clearer intellect, with livelier spirits, with renewed corporeal vigour.

—MISS STIRLING, an indefatigable evangelist in the Salvation Army in Switzerland, has just been condemned to the wicked sentence of one hundred days' imprisonment, for being used by God in the conversion of some young women under twenty-one

years of age. According to Swiss law, no one has any right to be saved under that age.

—It is extraordinary what tales apparently sane people will swallow when they are swayed by prejudice against religion. The General of the Salvation Army had occasion to prosecute one of the men at his office for stealing £571 in cheques and money orders, one day's receipts at headquarters. The defending lawyer said that "no General or Field Marshal, nor all the Marshals of France, England and Germany, had such a daily salary," thus insinuating that Mr. Booth pocketed £180,000 a year by his connection with the Army. This ridiculous lie is being reprinted in Indian papers. Whatever may be the faults of the Salvation Army, no one is making much money out of it. The expense of keeping several thousands of officers at work, is no light strain upon the officials at headquarters. Every building as it is bought is at once mortgaged to its utmost extent in order to buy others. The whole organization is framed so that should a time come when the spiritual life has gone out of it, it would fall to pieces at once, and not form another sect. There is not an anna in endowment.

—THE Missionary Society of the Methodist Episcopal church, representing 2,000,000 communicants and 6,000,000 of adherents, has appealed to the United States Government for the exercise of its undoubted legal right to prohibit the exportation of alcoholic liquors into Africa. The German Government is negotiating with the other Powers of Europe on the same subject.

—THE Rev. Thomas Evans writing from Mussorie to the *Baptist* says, "It is enough to make one fume and furious to see how terribly the deluge of strong drink is advancing all over India where the rule of the English raj extends. Only to-day a gentleman, who is a civil engineer in the Central Provinces, told me that drink-shops and drunkards are spreading over the face of the country where only ten years ago they were hardly known. He said he had often seen scores of men, women, and children lying dead drunk on the roads close by the out-stills after he had paid them their week's wages."

—FIVE thousand six hundred and sixty three separate petitions, some of them containing hundreds of thousands of signatures, were presented to the English House of Commons against the compensation to publicans clauses of the Local Government Bill. This is one sign of the great forces of public opinion in England ready to back Mr. Caine up in his demand for the reversal of the policy of the drink party in the Indian Government.

—In a livery stable in New York, where some of the finest horses of the city are kept, a notice is put up that, "No man shall use

profane swearing in the hearing of horses," and for this reason. "Horses of good blood are nervous, and loud excited conversation is felt by every horse who hears it, and keeps them all nervous and uneasy." The grooms of this stable are also required to be teetotallers.

—THE American correspondent of *The Christian* says that the most vital current topic in religious circles in that country, is the fight with Jesuitism in Boston and elsewhere.

The priests are evidently alarmed at the strong protest made against their interference with the public school policy, so entirely satisfactory to native Americans. A certain Nun, widely known throughout the world, has written stirring articles exposing the deeds of Rome's agents in this country. She uses a sharp pen, and signs herself "A former Roman Catholic." Her identity will not long be hid as she has completely severed herself from the communion of the "Holy Mother Church." She is a lady of superior talent, and of great experience, and will use her gifted power against the delusions of the Papacy and the hypocrisies of the Jesuits.

Rev. James A. O'Connor, better known as "Father O'Connor," editor of *The Converted Catholic*, continues the work of preaching Jesus to his former co-religionists.

Among the priests recently converted through Mr. O'Connor's instrumentality is a very marked and able man, Rev. John B. McLoy, D. D. After seven years in a French college, he studied in Rome for eight years, where he was ordained a priest in 1874. He was intimately acquainted with the leading ecclesiastics connected with the Vatican. For ten years he resided in Glasgow, frequently preaching as a missionary in the leading cities of England. For two years he was attached to the diocese of Newark, N. J. (U. S. A.), visiting distant States on mission tours. Last August Father O'Connor met him, and Father McLoy was led to the Saviour. He is now in Princetown seminary preparing to take part in the evangelisation of the Roman Catholics of that country.

—ONE of the apostles of the "higher criticism" is thus described by one of his theological students in an English religious weekly. "He is extremely sociable, and enjoys a walk with two or three of the students when he can spare the time. On such occasions he generally takes them to one of the restaurant gardens in the suburbs, and drinks with them the national beer. At parting each man usually receives from him a cigar or two, as a rule of the same brand, which he is careful to recommend. For the information of the curious smoker, it may be mentioned that the name thereof is the 'Queen of Sheba.'" Fancy the Apostle Paul taking Timothy to a beer-garden, and treating him to cigars! But then Paul was not an apostle of the "higher criticism," he was only a simple preacher of Jesus Christ.

—*Kaukab-i-Hind* says that the Oudh District Conference and Christian *Melâ* began in the Ali Bagh Grove, near the

know railway station, on the morning of the 6th inst., under the management of Rev. Dr. Johnson. A large number of tents and *chappars* indicated the presence of a multitude of workers. The District Conference now comprises 125 members, of whom only *nine* are European missionaries; all the others are Hindustani workers. The Zana Conference has a membership of about seventy.

—On a recent Sunday sixteen probationers were received into full membership in the Lucknow Hindustani Church (Methodist). Half a dozen probationers were also received. The Church now numbers 140 members and 120 probationers.

—This is how the Methodists are going ahead in Ceylon:—

What does the history of the North Ceylon District teach us? For the first half century of its history it concentrated on four towns, and accomplished comparatively little, but about twenty years ago it added the word *aggression* to its missionary vocabulary and began to extend. The four venerable stations were transformed into twenty circuits; the Tamil was brought to the front, trusted with responsibility; trained and equipped for the highest service, and then thrust forth into the high places of the field; distant centres of population were visited, and wherever there was a Tamil village without the preaching of the Gospel it was quietly "annexed." From that time the mission prospered; the little one became a thousand, and the feeble one became a strong mission. The only limit to its extension is the Indian Ocean.

—At the Dan Dum Camp-meeting, four young men volunteered to go and work in difficult parts of the mission-field in India. This is what we want. For every Missionary that comes into this Empire from abroad there ought to be a hundred Native-grown ones raised on the spot.

—THE grand jury at the Central Criminal Court (Old Bailey), London, has found a true bill against Vizetelly, the translator and publisher of Zola's nefarious novels. We regret that the *Times of India* has lately been admitting advertisements into its columns of these atrocious publications. The physical effects upon the readers in such a climate as India are ten-fold worse than in England, not to mention the terrible spiritual disasters following in the train of the perusal of such unholy works.

—AMANDA SMITH writes from Monrovia, Liberia, that she is still detained in that city. She expected to have left for England *en route* for home in America before now, but has been kept back through the illness of a little African child whose cure she has undertaken. She says:—

I shall be thankful if I get home in '89. In every effort I seem to be hindered in some way, so that I have asked myself, I wonder if it is really the Lord's time for me to leave poor Africa. I have two little native children. I believe the Lord has given them in my charge for a purpose. The little Bassa girl, Frances, I have had for four years. She has been sick but is getting better. The little boy, a Krombo, was given to me last March at Cape Palmas. The little boy is a fine little fellow, over three years old. I knew and felt the great responsibility, and in my weak state, I thought I could not take the child, he being so small. I prayed earnestly that the Lord would help me to see clearly what I ought to do. And when the father and mother both came to me and begged me so hard, the father said, Manda, I be fool. I no want my pickin' to be fool all same myself, I want you take

him so he learn solid Book proper. So he learn solid God." As they talked I lifted up my heart in prayer to God. The father speaks pretty good English, but the mother none. And as I thought it over, this was whispered in my heart, "Is not Ethiopia stretching out her hands to God, and can't you help a little?" And I said: "But, Lord, I am so weak." Then this thought came, "Do what you can, and where you leave off, God will raise up some one to finish what you have left." And I said, with full confidence in Him who knows my heart, "Lord, give me the strength and I will do just what I can, and all I can, and leave the rest."

—GEORGE MULLER, now in his eighty-third year, has just returned to England after a preaching tour of 37,000 miles, principally in Australia, China and Japan. Two thousand of his orphan children warmly greeted him on his return to Bristol.

—It is a curious fact that every English sovereign from William III to the present time, with the exception of William IV, has died on a Saturday. The present Queen's mother, her husband, the Prince Consort, and her favourite daughter, the Princess Alice, also all died on the seventh day of the week. So says the *Christian Commonwealth*.

—Two young ladies travelling in the China Inland Mission write—

We have found foreign things such a hindrance that we have put away, or hidden in the depths of our boxes, almost every English thing we have. We find it quite convenient to adopt Native things; it has already proved itself much "the more excellent way," and I do not think either of us is the worse for eating with chopsticks. I find that out here one has not to consider "is it right or wrong?" but "does it hinder the Gospel?" But still how dull of heart and hearing we are. Oh for ears open to catch His words, for hearts big to receive Him fully, for none of self and all of Christ in everything.

—ANOTHER bright little word-picture in *China's Millions* is as follows from Miss Guinness—

We sat down to the last evening meal, a goodly company of thirty-five missionary sisters, all attired in the simple and not unbecoming dress of the country, with bright faces testifying of happy hearts.

—THE *Boston Christian* has been reckoning up, and finds that two-thirds of the murders committed in Great Britain are committed by Romanists. Bible-less "Christians" do not make good citizens.

—THE *Rock* has a powerful article on the recent unholy discussion on "Is marriage a failure." Speaking of union between children of God, it says:

This is marriage. Marriage real and true. Here the hope is one, the desire one, the life one; here is found the love which St. Paul so beautifully describes as like that of Christ for His Church, having for its object, before all else, the spiritual advancement and perfection of the beloved. And do we find failure here? No. We do not believe a single instance could be found of two of God's children, joined together in His love and service, declaring their married life a failure. No; the human clamour for separation, divorce, or free love may rage and swell, God's appointed ordinance stands firm and unmoved, and, under the conditions of its divine institution, will ever so abide.

—ALASKA in the far North West of North America is being missioned by Quakers. They write: "Often our hearts are made to rejoice through the hearing of testimonies from the Indians, with tears streaming from their eyes." The *Boston Christian Witness*

says, "The wonder is, that more Christians do not enter that open door. It is a field white for the harvest."

—COMMUNICANTS in Protestant Churches in the United States are increasing nearly twice as fast as the population.

—MISS LOUISA FOX writes from Amritsar on behalf of the M. M. P. M. Mission:—"We shall soon have a large supply of Tracts, and Text-cards in English, I shall be happy to send them to any one who will undertake to distribute them. All free. Matt: x. 8, last clause. We shall soon, I hope have one of Miss Skinner's Friendly letters, 'Nurses of the Sick' out in Roman Urdu. Our publishers, Messrs. E. J. Lazarus & Co., will register orders. Also free."

—IN Belgium there is one drink shop for every forty-four inhabitants, in San Francisco one for every sixty, in California one for every ninety. In France there is one for every hundred of the population, in England the proportion is one for every one hundred and forty-five, and in the United States, one for every two hundred and eighty. India is a long, long way after any of these, being naturally a very sober country, excepting the districts where the Drink Party in the Indian Government have introduced the Arkari system.

—AMONG other schemes for the improvement of the Grant Medical College, Bombay, just issued in a Government resolution, is the introduction of a plan for the continuance of the connection with the college of the most promising of its graduates. It is advisable that some six or more of the recently passed graduates should be appointed honorary assistant, Surgeons or Physicians for the term of a year. Their duties would be to assist the Surgeons and Physicians in clinical work, having independent charge of some separate beds in order to give them personal interest in their work. They are expected to enter into a covenant to submit to the rules of the Institution, and to conform to the discipline laid down by the Head of the Hospital.

—THE Hon. Secretary of the Byculla Schools, Bombay, is appealing for funds, to remove the children for three months to Khandalla for change of air, where a good building has been placed at their disposal. This is in place of the usual appeal for a Christmas treat, but will naturally cost more money in proportion as it will be of greater benefit to the children.

MR. BRADLAUGH, M. P.

Only sixteen Native papers out of a total of two hundred and fifty, comment upon Mr. Bradlaugh's speech at Northampton on India. Two of these strongly oppose having such a man as pretended advocate in Parliament of the claims of the National Congress. Hindu, Mahomedan and Parsee teaching alike is utterly opposed, not only to the blank atheism of Mr. Bradlaugh, but also to his revolting teachings on moral subjects.

PRACTICAL SALVATION.

A man who has recently been converted through the Salvation Army's instrumentality in Queensland has sent to headquarters, London, a sum of money with instructions to hand it to an employer from whom he robbed it sixteen years ago; he adds to it 50 per cent. interest, and also encloses a donation as a thankoffering for spiritual blessing.

W. S. CAINE, Esq., M. P.

WELCOME MEETINGS IN BOMBAY.

Mr. W. S. Caine, M. P., landed in Bombay from the P. and O. s. s. *Arctidia* on Saturday last, the 10th instant. Arrangements were at once made by which a meeting of welcome should be held at the Rooms of the Young Men's Christian Association on the Apollo Bunder. The Rev. John Forgan presided, and there were present representing the Parsee community Dr. H. D. Pesikaka, the Vice-President of the Indian Temperance Association, and several other Parsee gentlemen. Representing the Hindus were Sirdar Rao Nana Miroba, Ghelabhai Haridas, Esq. and several others. The Church and Missionary interests by the Chairman, the pastor of the Free Church of Scotland Church; the Rev. H. C. Stuntz, pastor of the Grant Road Methodist Episcopal church, the Rev. C. E. Delamater of Baroda, the Rev. G. W. Clutterbuck of the Wesleyan Methodist Church and the Rev. W. E. Robbins of the M. E. Church, Mazagon. The Purity and Rescue Work in Bombay was represented by Wallace J. Gladwin, Editor of *The Indian Purity Trumpet*, Miss Margaret M. Rumsey, and Miss H. Walker. The Zenana Mission ladies and the Medical Missionary work of Bombay were represented by Miss Abrams, Dr. Wyckoff and others. The large body of Sunday school teachers in Bombay was represented by Mr. E. W. Fritchley.

In opening the proceedings the Rev. John Forgan said that some Anglo-Indian newspaper editors might affect to sneer at Exeter Hall, but

EXETER HALL MADE ITSELF FELT IN INDIA

A long address from the Good Templars of India was then presented to Mr. Caine. In reply he said that in his last visit to India eight months ago he was strongly impressed with the fact that the evils of intemperance were growing and spreading in India to

A MOST ALARMING EXTENT.

In almost every place which he visited he heard complaints from Native gentlemen, to whom he had introductions, and from Christian missionaries—in fact, from everyone who had at heart the welfare of the Indian people. He himself visited many out-stills and in-stills and liquor shops which were now to be found scattered all over the Indian Peninsula, and he was shocked and dismayed at the intemperance which existed, and at the increase of intemperance which had taken place. After bringing the matter prominently before Parliament upon his return to England, these facts had led to his present and second visit to India. He was sorry to see

THE BACKWARD MOVEMENT

of the Army Temperance Association. He believed that the basis laid down by his friend Mr. Gelson Gregson, that of Total Abstinence, was the only sound one. This remark was warmly applauded by the soldiers present.

ON TUESDAY LAST

a great meeting was held at the Framjee Cowasjee Institute. The bulk of those present, about two-thirds, were Parsees. This is an encouraging sign, as nineteen-twentieths of the keepers of the Bombay drink shops are Parsees. Next in number the Hindus were the most prominent, after that Europeans and Anglo-Indians, and last of all, a few, a very few Mahomedans were sprinkled here and there amongst the audience. The Rev. John Forgan again took the chair, and most of those already named were present there being in addition Miss McNeal, editor of the *Palm Leaf*, the Rev. A. W. Prantch of Umerkadi, a great drinking neighbourhood in Bombay, and the Rev. T. Evans of Monghyr, who is accompanying Mr. Caine on his tour through India. Mr. Evans, speaking from twenty years' experience in Bengal, said that in Bengal liquor which used to cost Re. 1

and Rs. 1-4 per bottle could now be obtained for two annas, one anna, and in some parts for even two pices per bottle. The distillers recommend it on the score that one bottle is

SUFFICIENT TO MAKE TWO MEN DRUNK.

This reminds us of the state of White-chapel before the ten-shilling duty on spirits was passed. A large brewer giving evidence before the Royal Commission in 1836 said that at the beginning of this century there were houses in the East End of London where signs were put up that within persons could get

DRUNK FOR ONE PENNY

DEAD DRUNK FOR TWO PENCE

AND CLEAN STRAW TO LIE ON FOR

THREE PENCE.

The cellars of these houses were laid out with clean straw, and as soon as the customers were dead drunk they were laid down in those cellars till they came round again. This is practically what the Drink Party in the Indian Government are doing to-day in India.

Mr. Evans went on to say that a common saying which he had heard himself over and over again even from little coolie boys, was "Main bhi jata hun (to the out-still) do paisa ke waste main khub mat wala ho jata hun" ("For two pice I can get properly drunk") He did not know so much about the Bombay Presidency, but he knew that in Bengal the Natives

DRANK FOR THE PURPOSE OF GETTING DRUNK,

and the Government had made drink so cheap that men and women, boys and beggars were becoming drunkards.

Mr. Caine following, said that he hoped to visit India every winter until this system was abolished. Coming over on the vessel he had met with one of the Collectors of this Abkhari system, who had asked him how it was possible for him to reduce the consumption of alcohol in his district. He did not think the Collectors were the men to do it, as a reduction of the drink consumed would mean a reduction of the £3,000 a year salary. He not only believed in the reduction of the liquor consumed but the

ABSOLUTE PROHIBITION OF ITS MANUFACTURE.

It was simply absurd to say that the increased revenue was owing to the suppression of illicit stills. According to the Government Reports there were places in which the Collectors stated that they had entirely suppressed illicit distillation, and in these very districts there had been a large increase in the consumption. If the authorities could suppress the illicit distillation in this manner, they could suppress the manufacture altogether, and in doing so they would have the conscience of the Natives with them.

A well attended meeting was held at Mrs. Brigg's, on Thursday, 15th, by the I. O. G. T. to welcome Miss Rumsey, who is a member of the Order. The chair was taken by the Rev. G. W. Clutterbuck, who in introducing Miss Rumsey made a very kind allusion to the nature of her work in connection with the Purity Movement, urging all the brothers and sisters of the Order to give her all the sympathy and support they could. Miss Rumsey said it gave her great pleasure to meet so many, who she believed would be true and warm friends. It made her think of the great white-robed throng of all kindred, nations and tongues who stand before the Throne and before the Lamb. She dwelt with great earnestness on the fact that to take our place in this throng we have to share in battling against the evils which surround us. She specially urged on the brothers and sisters to take their share in seeking to save the lost and ruined.

Mr. Evans in a few appropriate words dwelt on the necessity of absolute temperance reform for this land.

Mr. W. S. Caine spoke principally of the fact that the great number of total abstainers in the Army in India was always a splendid argument in favour of total abstinence and one which never failed to tell up in English audiences. He appealed to all present to join heart and soul in the active measures about to be taken to bring this question before the Government and to rest content with nothing but total prohibition.

Epitome of News.

SATURDAY, NOVEMBER 10.

—Advice from the Black Mountain show that all opposition is not yet at an end. The Chagazais, who maintained a neutral attitude so long as they were not asked to send in their formal submission, have since that step was taken firmly refused to comply with the demand.

—A Londoff telegram to a contemporary states that Mr. Watson and others refuse to refund the money they received as concessionaires of the Hyderabad (Deccan) Company, under circumstances which suggest their acting unjustly. The Nizam's Government has been legally advised that it can abolish the concession by an Act of the State. An effort will be made to discuss the Deccan Committee's report in Parliament.

—The *Times of India* states that the rainfall has extended well into Guzerat, and that there has been rain not only at Surat, but also at Bhownigger and Dholera.

—The reports from Behar and Orissa are still far from satisfactory. The Bengal Government has allowed a grant of Rs. 15,000 for gratuitous relief in Orissa.

—Several of the colleges for ladies now possess private fire brigades, composed of lady students. Girton and Newnham have organizations of this kind, and the Royal Holloway College for ladies is now added to the list. Mr. J. Compton Merryweather, the head of the firm of Merryweather and Sons, and author of the "Fire Protection of Mansions," attended at college and made the necessary arrangements with Miss Bishop, the principal, for the formation of the brigade. Subsequently he put the lady students through a preliminary fire drill and was very much impressed by the alacrity with which they performed their duties, the majority being remarkably quick and agile in making the connections with the hydrants, running out the hoses, working the fire pumps and corridor engines, and various other manoeuvres.

MONDAY, NOVEMBER 12.

—It is estimated that the whole number of persons who have come into Bombay, from Kattywar and other districts, on account of the famine is about 1,100. The Relief Committee have collected 536 persons in the hospital on Arthur Road. These persons consist mostly of women and children, the men forming less than a fourth of the whole number.

—An accident occurred the other day at the works on the Bengal-Nagpur Railway, which will probably delay the progress of plate-laying for about a fortnight. A flood on the Damooda had undermined a temporary bridge, and it gave way while some trucks were crossing. Happily there were no serious casualties, three men who were slightly hurt being quite recovered.

—The Marquis and Marchioness of Londowne will leave London for India on the 17th instant. They will travel from Charing Cross to Brindisi, and on the 19th embark on board the P. & O. steamer *Sitlej* for conveyance to their destination.

—A correspondent of the *Times of India* in Ahmedabad telegraphs that four inches of rain fell there on Saturday.

—All the Government of India offices at Simla have now been closed for the season, except the Foreign Department.

—A most interesting experiment has culminated in America in the raising of some wheat grown from seeds as old as the Exodus. The experimenter is David Drew, who last year received from a friend in Alexandria, Egypt, some grains of wheat taken from a mummy exhumed near the ruins of Memphis, and belonging, it is believed, to the period of the Ninth Dynasty, which would make it grown about 3,000 B. C., or be nearly 5,000 years old. He planted the seed early in the spring and carefully mixed it. It grew rapidly, and at the time of cutting measured from six and a-half to seven feet high. The leaves alternate on the stalk like common wheat; but the product of the plant is the most singular part of it, for instead of growing in an ear like modern corn, there is a heavy cluster of small twigs in place of the spindle which hangs downwards from its weight, and each twig is thickly studded with kernels, each of which is in a separate husk. From what is threshed a larger crop will be grown next year, as the result proves this growth to exceed in quality anything that the modern grain can grow.

TUESDAY, NOVEMBER 13.

—A correspondent, writing from the Beluchistan frontier, informs a contemporary that crowds of men and women from Kelat territory are pouring into the Upper Sind Frontier district. They look hungry and distressed, and, when asked, reply that there has been no rain in the Kelat territory, and still the Khan's people are persistently making their exactions. Upper Sind itself is threatened with a partial failure of crops, and it is not certain whether any relief can be given to the emigrants.

—The Church of England Women's Missionary Association has sent out four ladies to Jerusalem to form a branch of Mrs. Meredith's work there for education and sick nursing among women and children in the East. Two more ladies follow directly. There is work for many more as soon as they are ready to go.

—A shelter capable of accommodating three hundred homeless waifs has just been opened at 39, Mile End Road, Whitechapel. This is an important addition to the vast system of relief for which the East End of London is becoming quite as remarkable as for its poverty.

—Two immense tracts of land on the banks of the River Murray, in Australia, have been purchased by some capitalists with a view to extensive irrigation and colonisation. The area covers about 500,000 acres, and throughout the district there are no drinking bars to be set up, although the promoters are not teetotalers. The same company possess a large colony in Southern California, where, in deference to the wish of the settlers, the same regulation has been in force from the commencement of the scheme.

—Milk, heated as hot as it can be sipped, is strongly recommended by many of the medical faculty as a wholesome stimulant and a substitute for alcoholic compounds. The chief point in its favour is that its effects are more lasting and no reaction follows the partaking of it. The overworked men and women who have such unbounded faith in strong drink would do well to ask themselves whether there is no suitable and less dangerous nourishment to be had instead.

—A terrible disaster happened on Oct. 20 on the railway near Potenza, in Italy. An enormous fall of earth took place, and into this ran an express train conveying about three hundred passengers, mostly from Naples, where they had been to see the German Emperor. Most of the carriages were wrecked. The latest intelligence regarding the accident is that twenty-four deaths have resulted, two having died in hospital, and it is not thought that more dead bodies will be found. The

injured are known to number fifty-five, but it is not improbable that this number may be found to be larger.

—The opportunity for Christian missions in Brazil, says *The Presbyterian Observer*, is very extraordinary. The people are without confidence in Romish priests. The attitude of the Brazilian mind, high and low, is largely either of disgust or of indifference. Everywhere the Protestant evangelist can have an assembly at a few hours' notice. Everywhere he can have a nucleus of a church after a little loving and right teaching of the truth. A hundred additional missionaries could be set to work at once.

—Mr. Biggar M. P., who, rightly or wrongly, has several times been accused of coming into the House of Commons three parts drunk, has publicly come out on the temperance side, at a great meeting in Dublin. In his first temperance speech he said that "The publicans were really the most audacious class he had ever come in contact with."

—The Bishop of Durham is ill with heart-disease, and will be obliged to retire from public life for the present. The Bishop of Truro is seriously indisposed. The Bishop of Oxford, though a little better, is not yet out of danger. The Bishop of St. Albans is also in a very critical condition. The Bishop of Rochester is overworked and in need of perfect rest. The same remark applies to the Bishop of Southwell, and the Bishop of Liverpool is ageing very much lately, and hardly able to bear up under the pressure of the oversight of one of the largest cities in the world. The Bishops of Winchester, Norwich, and Gloucester and Bristol are also becoming very infirm through extreme old age. So says the *Rock*.

—MISS MANNING, the Secretary of the National Indian Association, arrived in Bombay by the P. and O. Company's steamer *Arcadia* on Saturday morning. She was escorted from the steamer to the Apollo Bunder by Mr. M. M. Bhowningree, C.I.E., Mr. Jehangir Dosabhoj Framjee, and Messrs. K. M. Shroff and D. R. Chichgar, the honorary secretaries of the local reception committee. Miss Manning was met at the Bunder by Miss Pechey, Mr. M. B. Dadabhoj, Mr. Jehangir B. Dadabhoj, and few others, and drove to the bungalow of Mr. Justice Scott, whose guest she will be during her stay in Bombay.

WEDNESDAY, NOVEMBER 14.

—The proposal to utilise the crude petroleum found in the vicinity of Khojak as fuel has almost been decided upon by this time. The chief engineer of the works calculates that a saving of three lakhs in the estimate of tunnel operations alone, would be effected.

—No news has yet been received with reference to the whereabouts of the missing coasting steamer *Vaitarna*, which was due in Bombay from Cutch on Friday afternoon. Yesterday the owners, Messrs. Shepherd and Co., (the Bombay Steam Navigation Company), despatched another of their vessels, the *Savitri*, to thoroughly scour the course which should have been taken by the *Vaitarna*, and to call at all the ports between here and Cutch for the purpose of ascertaining whether anything has been seen or heard of the overdue vessel. The greatest excitement prevails amongst the people in the Native town who have relatives and friends on board the *Vaitarna*, and the offices of Messrs. Shepherd and Co. are literally besieged at all hours by anxious enquirers.

—Thousands of Chinese have settled in British Columbia, not only in the city of Victoria, but in various places along the Pacific coast. Schools have been established on a small scale for their benefit, but the time has come for more vigorous action to be made. A missionary, a native Chinese from the Celestial empire, has been imported, but the custom-house officers demanded a tax of \$250 before they could allow him to enter the coun-

try. What would we think if heathen governments acted thus to missionaries sent from England or America. How strangely Christian (?) governments sometimes act!—*North-ern Christian Advocate*.

—A petition has been presented to King Oscar of Sweden, signed by 208,827 people, asking for the absolute prohibition of the liquor traffic in that country. The settlement of this question is a royal prerogative, and he can suppress the liquor traffic whenever he chooses. The King has a precedent for so doing, as the traffic has been temporarily suspended at various times by former Kings of Sweden.

—By thirty-three votes against ten the Legislative Assembly of the Sandwich Isles has decided upon the suppression of its army and navy. The little kingdom will henceforth have neither soldier, marine, nor arsenal. A body of police, whose effective number is fixed at sixty-six, is all that it retains.

—Professor Geffcken, who was arrested for revealing State secrets in furnishing the *Deutsche Rundschau* with extracts from Emperor Frederick's diary, states that he had the Emperor's permission to publish the diary three months after his death.

—The three-days' Conference of the Church of Scotland Young Men's Guild held at Kirkcaldy recently was a season of blessing to many. Addresses were delivered by a number of ministers and friends, and while there were on the one hand, fervent pleadings for consecration to God, on the other hand it is gratifying to know that not a few of the delegates were deeply moved, and made resolves which it is hoped will prove potent to increasing their influence in their future work. An interesting feature of the meeting was the acceptance of Rev. J. A. Graham as the first Guild missionary to Kalimpong, India. There was abundant testimony borne at the meetings to show that the Guild is fulfilling an important function in its various centres.

THURSDAY, NOVEMBER 15.

—The P. & O. S. N. Co's s.s. *Peshawar*, with the outward English mails of the 2nd instant, left Aden for Bombay at 11 p. m. on Tuesday.

—The Crawford Commission has been occupied this week principally with the case of the Chief of Bhore. The Chief said he met Mr. Crawford at Sherwell, in consequence of an intimation from Mr. Crawford, who told him to arrange to pay Rs. 25,000 "when he would keep his regard for him." Witness said he could not arrange for Rs. 25,000, then Mr. Crawford told him to arrange for Rs. 15,000, stating that he was in great need of money, and must be paid. Witness was not surprised at this demand, as he knew Mr. Crawford was in the habit of demanding money. Witness agreed to arrange for payment of Rs. 10,000. He made over the notes to Nathu to give to Mr. Crawford. His order was payable at Bhore, so that it should not be entered against Mr. Crawford. Witness said that his father, who died sixteen years ago, left him Rs. 12,000.

—A correspondent of the *Bombay Gazette* who has lately arrived from Secunderabad writes that the section of the extension line of H. H. the Nizam's State Railway to the Bezvada frontier, which it was thought would be opened for public traffic on the 1st January next, will take a much longer period before it approaches completion, due in a measure to the coolie labour being difficult to procure owing to the great scarcity in the surrounding districts.

—The Postmaster-General of Madras has been a considerable time investigating a case in which the Sub-Magistrate in the Tinnevely District sent an insured parcel to his brother, declaring it to contain jewels, worth Rs. 65,000. The parcel was refused by the brother

and the sender also declined to accept the parcel when returned, as there was a question about one of the seals. Eventually it was found to contain only brass coins. The Post Master-General has come to the conclusion that the case is a most daring yet childish attempt to defraud the Post Office. Government has suspended the Sub-Magistrate.

—At a meeting held recently at Lyons, M. de Lesseps declared that the Panama Canal would be opened in July, 1890, and not in 1891, as asserted.

—The interdict placed upon the sale of Sir Morell Mackenzie's pamphlet in Germany has been removed.

—It is reported that M. Selous, the well-known hunter, who went up in the direction of the Equatorial lakes, has been attacked by Moshukulumbwi, and that his followers have been killed and all his goods taken, but that he himself escaped and is now on the south bank of the Zambesi.

—An enlightened proposition has been made in the U. S. Congress looking to the overthrow of the Mormon Church and providing for some of the emergencies in the case. The proposition is to appropriate the sum of \$80,000 for establishing a home for Mormon women and children who desire to escape from the relation of polygamy or who may be rendered destitute by the enforced severance of that relation. An appropriation for this purpose was made last year, but it was insufficient for the purpose and the administration of it was not definitely authorized, so that the project has hardly been started. The appropriation of \$80,000 is opposed on technical grounds. If all the proceeds from the confiscation of the Mormon Church property were put into charitable enterprises for the reconstruction of society in Utah it would be none too much, and the money would have been well invested.

—The fusion of the Presbyterian family of churches in Japan—Presbyterian, Reformed, Congregational,—is fully consummated except as to the formal ratification by the parent bodies. The new name will be the "United Church of Christ in Japan." Its membership (Native) is about 15,000.

—The decision of the P. & O. Company to give up Madras as a port of call for their vessels appears to have been premature, the Company having decided to do business at that port during about six months in every year.

—The rain which was so much needed in Orissa has at length come, and the prices of food-grains have begun to fall in consequence. There will in all probability be a scarcity in some districts; but the worst apprehensions of famine are apparently at an end. In other parts of India, also, rain has fallen, so that on the whole agricultural prospects are decidedly improved.

—Sanction has been given to the construction by the B. B. & C. I. Railway Company of a broad gauge branch from Annand to Petlad, and it is understood that the work will be commenced at once.

—A shock of earthquake of great severity was felt at Darjeeling on the 9th shortly after 5 o'clock in the afternoon. There were several upheavals, lasting thirteen seconds. A dull roar preceded the shock in the direction of E. N. E. to W. S. W.

FRIDAY, NOVEMBER 16.

—The total number of deaths registered in Bombay during the week ending Tuesday, 13th Nov., 1888, was 417 being 55 less than the preceding week and 30 more than the week ending the 8th Nov., 1887; 15 more than the corresponding period in the preceding five years. The deaths among the different classes were:—Buddhists, Jains, &c., 24; Brahmins, 10; Lingayets, 1; Bhattias, 7; Hindoos of other castes, 197; Hindoo outcastes, 45; Mussulmans, 92; Parsees, 24; Jews, 1;

Native Christians, 12; Eurasians, none; Europeans, 3; while the rate of mortality per 1,000 of the population was 22.54. There were 93 deaths from remittent fever, being 34 less than the last week and 9 more than the corresponding week of last year. There were no deaths from cholera last week. The mean number of deaths from cholera in the corresponding week in the preceding five years was 4. The deaths from diseases of the respiratory system, diarrhoea, and dysentery were 77, 22, and 11 last week, against 64, 19, and 11, respectively, in the corresponding week in last year. During the week 330 births were reported in the different districts.

—An Afghan correspondent writes, says a Lahore paper, that Ishak Khan is now safely ensconced in the palace of refuge which he had the forethought to get built for him at Kurcha, near Tajara. All his valuable property and treasure have also arrived there safely, and he has a large military body-guard.

—It is now definitely decided to amalgamate the Mysore Anche offices with the Imperial Post from the 1st January next. Mr. Farrar, the Post Master General, has deputed six inspectors of the Madras Presidency to examine and report on the efficiency of the Anche officers, almost all of whom are ignorant of English. For the present, the province will be under the supervision of the Post Master-General of the Madras Presidency. When it becomes self-supporting, it will be placed under a Deputy Post Master-General.

—Orders have been received from the Lisbon Government for the construction of a new palace for the Patriarch Archbishop of Goa, the cost of which will amount to a lakh of rupees.

—The rate of exchange stands at 1s. 4½d.

TELEGRAPHIC NEWS.

London, November 9th: Her Majesty's ship Agamemnon has been ordered to Zanzibar from the Mediterranean. The Italian Government have expressed a desire to join in the blockade of the African Coast. It is the general opinion that, owing to the diverse opinions of the members, the Report of the Currency Commission will be altogether inoperative. The abolition of the silver duty is very strongly urged. It is stated that Lord Cross has finally rejected the offer made by the Streeter Syndicate for the Burmah Ruby Mines, and that tenders will be invited in open competition.

11th: The Bill for extending the jurisdiction of the High Courts in India, which was brought in by Lord Cross in June last, has been withdrawn.

Rome, 10th: The Italian Government have ordered two men-of-war to the East Coast of Africa to co-operate in the blockade there.

Madras, 10th: The Hon. Mr. Hutchins left for Calcutta by the *Mirzapore* to-day. A large number of gentlemen were present to bid adieu. Mr. Westland arrived this morning, his object being to endeavour to effect a saving in expenditure. The French steamer has taken 280 coolie emigrants from Pondicherry, and is now on the way to Karikal to pick up 200 more who will go to the French West Indian colonies. Dr. Miller returned to Madras to-day. 300 students met him on the pier.

London, 11th: Mr. Thomson, the Masailand explorer, has undertaken to relieve Emin Pacha, and will start in one month's time on his journey. He says he is convinced Stanley is dead.

Simla, 11th: The Government of India have instructed General McQueen to take no action against the Chagazai tribe.

Paris, 11th: In an outspoken speech made by the Marquis de Breteuil at Marseilles, he said the Royalists in France would give their support to General Boulanger because he re-

presents the demand for a change, and, that being effected, the nation must then choose as to the future form of government.

Madrid, 11th: Great demonstrations of students, intermixed with Republican agitators, took place here throughout to-day against Senor Canovas and other Conservative leaders. The carriage of Senor Canovas was stoned by the mob as it passed through the streets. The mob ultimately dispersed without any fighting taking place.

London, 13th: Sir Charles Warren has resigned his post as Chief Commissioner of the London Police, in consequence of Mr. Matthews, the Home Secretary, having approved him for publishing an article in *Murray's Magazine*. Mr. William Redmond, M.P., who was imprisoned under the Crimes Act, has been released owing to ill health.

Allahabad, 13th: It has been authoritatively intimated to the Government of India that Sir Lepel Griffin will not return to this country.

Madras, 13th: Dr. Miller, replying to an address of welcome from students, instead of blaming the students for the mutiny, employed arguments in palliation of the conduct of the students. Such an occurrence, he said, was incidental to healthy growth. Its gravity had been much exaggerated, but the College would be all the stronger for what had happened. The *Mail* this evening protests on public grounds against his laboured attempt to find plausible excuses for what was inexcusable.

London, 14th: Mr. J. D. Sheehan, M. P. for Kerry, has been sentenced to one month's imprisonment under the Crimes Act for advising the adoption of the Plan of Campaign. Before the Parnell Commission yesterday, several Irishmen, including some avowed Fenians, testified to outrages in which they took a part.

Lahore, 15th: The Marchioness of Dufferin opened the Lady Aitchison Hospital for Women at noon to-day. The Hospital provides accommodation for thirty-two patients, and cost Rs. 60,000, which amount was subscribed largely by Natives.

CHOICE THOUGHTS.

BE CHANNELS OF GOD'S LOVE TO OTHERS.

In the spring, the vine root, bursting with life-power, longs for branches through which it may pour its tides of life forth to refresh thirsty souls; and surely the love of God is ever seeking for kindred hearts, who shall be channels of communication with the world. The world, too, needs love. There is nothing which can slake its thirst but the love of God. It will ever thirst again till it drinks of that stream.

Why should not you, my reader, be one of the channels through which God's love may pour itself out to refresh him that is weary? If you are willing, you will find yourself beginning to care for men as never before; and there will be a new power of affection opened within you which shall betray its Divine origin.

And what, think you, shall be the effect of this upon yourself, except to teach you the meaning of God's love to you? For the water which flows along a channel can refresh the flowerets that grow upon its banks. Those that live in love to others know the love of God to themselves; and to keep other men in our love is to keep ourselves in the love of God. Forsake wrath, jealousy, and envy, in the power of God's grace, and learn the new, glad lesson of love. F. B. Meyer.

There is much in *The Sentinel* for November to interest Indian readers. Mr. Jesse Herbert, barrister-at-law, its acting Editor, writes with thoughtfulness and force, and appears to be the right man in the right place.

EXPECTATION CORNER;

OR, "IS YOUR DOOR OPEN?"

Adam had not long to wait after sending in his petition to the Great House. Through his open door a Messenger came all silently to his side, with words of blessing and peace.

"You called for me in your petition, and wrote, 'Show me Thy ways, and teach me Thy paths!'" so I have come, Adam," he said: "but your house is dark, and your place is scantily furnished, and you seem starved and poorly clothed, instead of living like the King's own."

Adam looked sad and ashamed. "It's all true, my lord," he said. "I seem too low down to help myself, and too unworthy to get hold of better things, though I love my Kingly Master, and do praise Him, for putting me in this Redeemed Land, and for so frankly forgiving all my debt, and letting me look up to Him as my Friend and Sovereign Ruler."

The Visitor looked pityingly and yet sadly upon him, and then went to the window and breathed upon it. And in a little the sunlight streamed in right upon Adam, and lit up the page where his Covenant-book lay open, and fell upon the words,

"ALL THINGS ARE YOURS,"

so that they stood out in new fresh light to his eyes, while, from Widow Fulljoy's cottage, a scrap of a hymn, which she was singing as she stood at her door, was borne on the wind. The words sounded out—

Thy blessed unction from above
Is comfort, life, and fire of love;
Enable with perpetual light
The dulness of our blinded sight!

Then the Visitor looked to where a scanty supply of clouded water told part of the reason of Adam's being weak and low; and, going to where the connection lay for a supply from the hill fountains, he cleared out so much rubbish from the pipe that you would have wondered how anyone could have got enough to live on, let alone thriving. Then, when the clear stream, with life and healing in every drop, began to flow in, and Adam's Visitor brought him a full draught, you wouldn't have known him for the same man! There came such a light to his eyes, and such a firmness to his limbs, which had been trembling like one in the palsy, that already you could see that he was being nourished from the King's country.

Then the Visitor looked at the cupboard and found a few bits of bread which had lain there some time, good and pure bread, indeed, but so scanty, and left so long, that the question came once more as to how Adam had been getting on at all.

"Stale manna isn't our Lord's plan for His tenants," he said; "new corn of the land is what He has for His people—the bread from His own palace. It seems to me, Adam, that it is long since you had yours fresh. Why, even in the rebellious provinces it's told abroad how 'the Lord hath visited His people in giving them bread.'"

"It's all true, my Lord," was the answer, and Adam looked with something of shame at his shelves; "but—but—I fall back upon what I keep there, and am thankful not to be quite starved."

"Quite starved, man!" was the reply, "quite starved! and you living on the Redeemed Land, and the store wagons coming past your door each day with 'MERCIES NEW EVERY MORNING' written up in large letters on them, and the parcels ready to give in for each one who has the receipt ready—'GREAT IS THY FAITHFULNESS.' Starved! When the fruits are there from the Lord's own gardens—provisions from His own house! Starved! When there's such planning, and care, and forethought put into making up every supply for each one of His tenants every day, that to undo it and take out these new mercies that are

sent, and hold them up to the light, and see them unfolding, and mark them fitting into every need that comes through all the hours, makes the whole day like a gift-day, which it is, and its song, 'Whoso is wise and will observe these things, even he shall understand the lovingkindness of the Lord!'

"But what's been the matter, Adam, has been that *your door has been shut*, or only half open now and then. The stores have been there for you, but there's been no one looking out to take them in day by day. Every now and then, indeed, just a little chink has been unfastened—enough for a bit of bread here and a stray fruit there, but little more than starvation allowance; and you bringing discredit on your royal Lord by little expecting and little receiving."

"Then your petitions, Adam, have had so many 'ifs' and 'buts'—there have come along with them so many 'I don't expect' and 'perhaps's' and so many 'I don't know whether this'll ever get into my Lord's hands, and if it does, I don't know whether He'll hear me,' that they've been—though you mayn't have meant them so—half insults to His goodness. As if He had paid such a price for setting up His royal posts that there should be a doubt as to His receiving and seeing to any petition sent out to Him in due course, and according to His orders, and made in His Son's name!"

"I never meant—I don't think I ever put such words into my petitions," faltered Adam; "I know they were often badly written, for I'm a poor scholar—but—but—"

"Scholar, man! There are thousands and thousands of letters which go straight into His Dead Letter Office which are all made up of dictionary words, and of what people outside call fine scholarship. No! 'Remember Thy words unto Thy servant upon which Thou hast caused me to hope!' has the scholarship in it which brings in the answer. 'God be merciful to me a sinner!' which, for His Son's sake, long ago procured for you the free pardon and the place on this property—every one in the House giving way before that petition—had no fine words sent in with it. Humility and confession of sin are the first lessons which are taught in your Lord's own school set up for those whom He would have on His estate; and humility and trust on-and-on are the next. Look to your Covenant-book, Adam, for it seems to me you've stopped low down in the classes, and see what scholarship is needed for the petitions that get in and are heard by Him. 'This poor man cried, and the Lord heard him and delivered him out of all his troubles.' 'For the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord!' There's the scholarship—the cry and the sighs—then the watching and the praise."

"Why, you know, Adam, that your Lord's own Son, who paid such a price to free you, and get you a place on the estate, makes it His business to sign every petition sent in His name. And look how He is longing to give each one what is best and needful for him! He left these words for all who should seek pardon through Him, the very last night of His being down here, to work out by His own suffering a right to His Father's love and gifts of blessing: 'Verily, verily, I say unto you, Whosoever ye shall ask the Father in My Name, He will give it you. Hitherto have ye asked nothing in My Name: ask and ye shall receive, that your joy may be full.' That's what you may call a fine bank-note for one on the royal estate; but remember that, when you're sending in a petition, every 'if' and 'but,' and 'It's pretty much a chance if I'm heard!' and 'I don't feel as if my prayer would get much higher than the ceiling!' and 'I don't think I'm likely to have an answer!' comes out as a great blot, and sometimes covers up the writing, so that it scarcely gets read."

"There are no ifs and buts about those words in your Covenant-book;—The Lord

upholdeth all that fall, and raiseth up all those that be bowed down. The eyes of all wait upon Thee: and Thou givest them their meat in due season. Thou openest Thine hand, and satisfiest the desire of every living thing. The Lord is righteous in all His ways, and holy in all His works. The Lord is nigh unto all them that call upon Him, to all that call upon Him in truth. He will fulfil the desire of them that fear Him: He also will hear their cry, and will save them.' That's the way the supplies come in for those who see to it that there's nothing between them and their receiving from the royal storehouse. 'My soul, wait thou only upon God, for my expectation is from Him!' There, Adam, put down in plain figures how much you've expected from Him, and you'll see why you've gone on in this shabby half-alive fashion! Now come with me!"

And very swiftly Adam found himself carried away to a part of the estate of which he had, indeed, heard, but which he had never expected to see. A long range of storehouses met his eye, from which heavily-laden wagons were going forth to all parts of the property, bringing out supplies, sometimes exactly according to the petitions sent in from the tenants themselves, which were kept in a book for reference, and often in stores and gifts, which the Lord of the property, who knew everything about each one, saw to be better suited for them than the very things they asked for. Over these storehouses was written in large letters,—

"THE LORD OVER ALL IS RICH UNTO ALL THAT CALL UPON HIM."

And underneath,—

"The expectation of the poor shall not perish."

But from these Adam's Guide turned away to a huge outbuilding some distance off in the shade, and said, "Do you know what this is, Adam?"

"No, my lord," was the answer.

"This," said the Messenger, "is the 'MISSED BLESSINGS OFFICE.' Here are kept stores and gifts which were all ready to be sent forth for many, who, for one cause or another never received them, one common reason being that the door was closed when the store-chariots came round. That door of expectation—though you would hardly believe it—many keep shut, even when they have sent in a request for the very thing which is supplied for their need, and though they write in their petition, 'O Lord, Thee do I wait all the day.'"

Adam looked shy and uneasy at these words, and still more so when his Guide opened the gate of the outer court, and led him through the large halls. Such numbers of parcels, all with the date of their sending out, and, alas! each one telling of its having missed an owner.

Over one department of these stores, where quantities of raw material lay massed, was written up, "YE HAVE NOT BECAUSE YE ASK NOT."

Over a second, "YOUR SINS HAVE WITHHOLDEN GOOD THINGS FROM YOU."

Over a third, "THEY LIMITED THE HOLY ONE OF ISRAEL." "LET NOT THAT MAN THAT DOUBTETH THINK THAT HE SHALL RECEIVE ANYTHING OF THE LORD!" and just underneath was a handbill, with the words,—"*Doors found closed, and no entrance for chartered gifts.*"

Over another was the inscription, "CONDITIONS UNFULFILLED;" and a placard underneath bore the notice:—

"If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you."

Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts,

if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Over one darkly and distantly seen store was written: FORFEITED BLESSINGS; and underneath, "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts."

Meanwhile Adam's face grew more and more down-cast, as he saw the riches, the royal provisions, the packages prepared with bounteous care, which would have made thousands rich and happy, lying neglected. But he had yet more to learn. His Guide led him quickly into the third of the chambers, which opened out into the large court, and there, ranged in order, were what seemed endless parcels, all sorted on shelves with the names written above them of those for whom they had been sent out, and who had yet never received them.

Before one range of shelves the Messenger stopped. The name written up over these was "Adam Slowman." Adam gazed in mute surprise. Those crowded shelves! The very things stored closely together for which he had wished, and had now and then asked, with many a blot, however, on his petition; treasures which though they were there for him, he had not received.

"I thought the line was blocked often and often," he said as he glanced at the labels outside the parcels, and read, "Strength for work," "Support in sickness," "Extra comforts for the winter," "Seed for sowing," "Opportunities for service," "Stores for Christmas-keeping," "New Year's gifts," with the words written underneath this parcel: "If ye being evil, know how to give good gifts unto your children, how much more shall your Father which is in Heaven give good things to them that ask Him!"

How Adam longed to open that box! Then he saw that it was dated three years before, when he had been so low down—so ill and poor—that he had gone on saying over and over, "Thou hast covered Thyself with a cloud that my prayer should not pass through."

"The block was at your own door, Adam, you see," was the grave observation. "That box is of the kind which your Lord uses for His choicest gifts."

"And! why! I do declare!" exclaimed Adam, in amaze, "if a shining silvery garment isn't there, hanging up, such as I told Widow Fulljoy might be for her, but couldn't be for one low and poor like me!" And high up above his head sparkled, indeed, a glistening robe made exactly to his size, and bearing the label, "THE GARMENT OF PRAISE."

"And there's something else!" he said with a sorrowful surprise, "all ready labelled for me in that crystal bottle! How little I knew! 'OIL OF JOY FOR MOURNING!' And more and more! What's that up there? If my eyes don't deceive me, that's the very thing I went moaning and groaning for the want of, till I pretty near wore out every one's patience!" and he pointed to a basket of fairest make, which had once been wreathed round with hearts-ease and moss, so tenderly that you saw love and planning in every bit, though the flowers had faded and the moss withered. On it were the words, "ABUNDANCE OF PEACE."

"That's our Lord's own handwriting," said the Messenger, gravely. "You see it was dated in the drought-season years ago."

"My sore time of need!" said Adam; "and I wrote down that day in my private book, 'For peace I had bitterness,' because I thought my Lord was displeased and hiding His favours from me; and that He hadn't read my petition."

"But you kept your door shut, Adam; you never went to your Covenant-book and saw that the peace was in your birthright, or remembered that the petition was taken from your Lord's own promise, and that, if He was true, what you had to do was to look out for it as sure as the sun shines, because His Son brought it for you Himself."

"And that lamp, up in the corner, and those glasses; they've got my name on them too!"

continued Adam, exploring further and further with a sort of sadness in his voice.

His Guide took them down. "I gave out those glasses for you," he said. "Here is a bit of your own writing tacked on to the parcel!" and he read the words, "Open Thou mine eyes that I may behold wondrous things out of Thy law!"

"Ah! that's what I always put up before I look to my Covenant-book," said Adam; "and I've sometimes longed to understand more, but have seemed to see so little. My neighbour, now, she's always boasting of her glasses and sees to read so much that my poor eyes never could make out, that it's like a surprise to me all she finds out in her book."

"Did you ever expect to get them, or look out for fresh light to be sent to you on your Lord's own word?" asked his Guide. "Why man, there are promises and promises in that Covenant-book and bank-notes let into the pages, and revealings of all that your Lord wants to do for you in befriending you, that you never see without His extra light, which I myself prepared for you in this very lamp, and without this second-sight, so to speak, which you, as well as your neighbour, might have had with these glasses, which are called Opening of eyes to the blind."

"But now it is time to come away. Only remember, Adam, that our Lord is so good and gracious that I am not without a hope that some of these treasures may yet find their way to your cottage, and that when He passes by and looks at it, it may have ceased to bring such a discredit on His love as it does now."

But, as they passed, a large detached building caught Adam's glance which he had not noticed before.

(To be continued).

THE LOVING SERVICE LEAGUE.

By A. Y. W. C. A. EX-SECRETARY.

This is the name of a new branch of the Young Women's Christian Association work, recently started in England. As it directly concerns India and Indian Missions, it will not be out of place to explain its object here. At the Foreign Missionary Council held at the beginning of this year, much stress was laid upon the fact that so few of the Country Secretaries and Branches of the Y. W. C. A., took any interest in foreign work; and it was resolved to adopt some plan by which they might be aroused to a sense of their duty on this most important and Christ-like work. A deeply interesting paper was read on the miserable life of child-widows in India, and so touching was the appeal contained in it, that many were moved to tears. Finding that the labourers were so few, and the fields of labour so large, it was felt that here was a great need to be supplied, in order to link hands, with our Indian sisters, and help to raise them out of their unhappy lives, to a knowledge of the dear Saviour and His love for the weary and heavy-laden. The result of this meeting was the organizing of the "Loving Service League," which has for its object, the sending out and maintenance of missionaries to India, and the helping of any poor Hindu ladies who wish to study, and in their turn, become workers among their own people. It is proposed to link together all the branches of the Y. W. C. A. in this work, by getting each to contribute to the funds, or in the case of large branches to endeavour to support a missionary entirely. This grand work is yet in its infancy, but it is believed that in the near future, it will be a mighty means of strengthening the mission cause in this land. The motto of the Association, "Not by might, nor by power, but by my spirit, saith the Lord of Hosts," clearly points under whose inspiration all fresh schemes are undertaken and worked out. Knowing this we feel sure the work will go on and prosper abundantly. If

any one would like to link hands with their English sisters in this work full particulars may be obtained by addressing a letter to Lady Kinnaird, Hon. President Y. W. C. A., "Loving Service League," 316, Regent Street, London, W.

THE GRAVE OF THE INFIDEL COUNTESS.

We have before us a photograph, just received from aboard, of a section of a graveyard in Hanover. It is a winter scene apparently; the great trees are leafless, the sky dull and leaden, and an appreciable gloom has settled down over this "city of the dead." Directly in the foreground is a somewhat pretentious monument, composed of a huge block of granite, resting upon a square base of the same material, to which it is secured by heavy iron clamps, the whole thing built evidently with an idea of great permanency. Upon one of the sides is this most singular inscription: "This burial place, purchased to all eternity, must never be opened." But Nature has defied Art, and wrenched the great blocks of stone asunder, and the monument that was to endure to eternity is at present an unsightly ruin. What is the history of this remarkable grave, with its strange inscription? Many years ago, there died in the city of Hanover a young countess, of pronounced infidel proclivities. She denied the doctrine of the resurrection *in toto*, and perhaps in a vain effort to defy any supernatural power that she though might have a possible existence, she ordered that her body should be laid beneath the solid and, in her judgment, impregnable structure our picture represents. Her wishes were strictly carried out, and there seemed a reasonable expectation that the pile would remain intact for many generations at least, and the bones of the sceptical countess rest in the oblivion she desired. But it was strangely ordered otherwise. A tiny seed shared this woman's resting-place, and in its resurrection might had burst its shell, sent its small roots into the ground, and slowly gathering strength and proportions with the years, had wrenched open its prison doors, severed in twain the massive granite slabs, and having reached the light had spread itself heavenward, until it has become a great tree. The people of Hanover regard it with almost a superstitious awe, and tell with bated breath the tale of the wicked countess and her futile efforts to defeat God's laws.—*Lights and Shadows.*

O blessed name of SERVANT! comprehending

Man's highest honour in his humblest name;
For Thou, God's Christ, that office recom-
mending,

The throne of mighty power didst truly claim;
He who would rise like Thee, like Thee must
owe

His glory only to his stooping low.

Be not anxious for a life without strain, trial, difficulty, and perplexity. Rejoice in everything that casts you upon God. A little thought will show you that the deepest joys of life have not come in hours when you were burdenless and care-less, but in times when driven to Christ by sore necessity, urged to cling to Him in some storm, He has marvelously gladdened your heart with His salvation.

A loving child needs not a word, much less a blow. A look from his father is enough to send him bounding to do what is indicated. "I will guide thee with mine eye." Does it need line upon line, precept upon precept; here a little and there a little, accompanied with disciplinary blows, to induce us to do our heavenly Father's will? or does He guide us quietly, quickly, constantly, willingly, with simply a look?

Bombay Church Directory,

Alphabetically arranged. Ministers are requested to inform the Editor immediately of any change in the time of services.

AMERICAN MISSION CHURCH.

BHENDI-BAZAAR (Jail Road)—Rev. Tukaram Nathuji, Pastor. Marathi service at 4 p. m. and Sunday-school at 9 a. m.

BAPTIST CHURCH.

BELLASIS ROAD (Opposite the Byculla Club.)—Rev. William Bell, M. A., Pastor. Sabbath Services, 11 a. m. and 6 p. m.

CHURCH OF ENGLAND.

GIRGAUM CHURCH: Ministers, Rev. H. C. Squires, Rev. J. M. Macdonald. Sabbath Services, Marathi, 8 a. m. English, 11 a. m. and 6 p. m. Sunday-school, 4-30 p. m. Prayer meeting, Wednesdays, 6 p. m.

MAHOMEDAN MISSION C. M. S.

Rev. W. St. Clair Tisdall. Urdu Service at The Lodge, Girgaum, Sunday, 8 a. m. Persian service at the Gospel Hall, Bellasis Road, Byculla, 4 p. m.

CHURCH OF SCOTLAND.

B. B. & C. I. Railway Institute, Parel, 9 a. m. St. Andrew's Kirk, Fort, 6 p. m. Minister: Rev. T. H. Greig.

FREE CHURCH OF SCOTLAND.

ESPLANADE—Rev. John Forgan, Pastor. Sabbath Services, 11 a. m. and 6 p. m. Sabbath School 4-30 p. m. Prayer Meeting Wednesday at 6 p. m.

AMBROLI (Girgaum Back Road), Rev. Madhavrao Nikambe, Pastor. English Service, 7-30 a. m. Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH.

FORT—Rev. E. F. Freese, Pastor. Services will be held, until the new church building is completed, as follows:—Regular Sunday Services, 11 a. m. and 6 p. m. at the Y. M. C. A. Rooms, Apollo Bunder—Sunday-School, 9-30 a. m. and Prayer-meeting, Wednesday, 8 p. m., Vernacular Service, Sundays 3 p. m., Evangelistic Service, 8 p. m., Temperance Hall, Colaba.

GRANT ROAD—Rev. H. C. Stuntz, Pastor. Sabbath Services, 8-30 a. m. and 6 p. m. Prayer-meeting, Wednesday, 7-30 p. m. Sunday-school, 7 a. m.

Grant Road Mission—Rev. W. W. Bruere Pastor. Tamil service at 7 30 a. m. Sabbath School at 3 p. m. and Marathi service at 4 p. m.

MAZAGON—Rev. W. E. Robbins, Pastor. Sabbath services, 11 a. m. and 6 p. m. Prayer-meeting, Wednesday, 7-45 p. m. Sunday-school, 9-30 a. m.

SEAMEN'S REST.—VICTORIA DOCK.

Rev. B. Mitchell, Superintendent.

SERVICES as follows:—Monday, Tuesday, 7-30 p. m., Thursday, Gospel Free Tea, 7-30 p. m., Friday, Gospel Service, 7-30 p. m., Sunday, Gospel Service, 7 p. m. Singing for half an hour previous to service. Spare periodicals for Reading-room and for distribution, also cast off clothing, are solicited.

SALVATION ARMY.

S. A. Hall, Bori Bunder. Every evening at 8. Cowasji Patel Street, Fort, ditto. at 7. Khetwadi Back Road, ditto at 7. Chinchpoogly ditto at 6.

WESLEYAN METHODIST CHURCH.

COLABA, CAUSEWAY—11 a. m. and 6 p. m. Rev. G. W. Clutterbuck.—Sunday-school, 4-30 p. m. BYCULLA, (next to Victoria Gardens)—Sundays 8 a. m. and 6 p. m. Sunday-school, 4-30 p. m.—Cordial invitation to all.

YOUNG MEN'S CHRISTIAN ASSOCIATION.

Y. M. C. A. Rooms, Apollo Bunder, Weekly Prayer Meeting, Monday, 5-30 p. m. Also Meeting every Friday at 8-30.

Weekly Meeting at the Home of Hope Grant Road Bridge, Tuesdays, 7 p. m.

Bible Reading, Mr. Glaskin's Rooms, Old Byculla Hotel, Saturdays, 6 p. m.

The Bombay Guardian,

A CHRISTIAN NEWSPAPER AND HOME JOURNAL, published every Saturday morning at the Anglo-Vernacular Press, Two Tanks, Bombay.

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Missionary intelligence, reports, books for review, correspondence, and exchanges, should be addressed—"The Editor, *Bombay Guardian*, Tardeo, Bombay."

English Agents:—Messrs. Dyer Brothers, Rose Street Corner, Paternoster Square, London, E. C., who will receive subscriptions and Advertisements.

SATURDAY, NOVEMBER 17TH, 1888.

NOTES AND COMMENTS.

"He that hath my word, let him speak my word faithfully."

"His word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay."

There are some to whom God has shewn great things out of His word, who hesitate and yet long to speak those things to those around them. They see the immense blessings likely to result to those who hear, and to spread from the hearers to a still wider circle, and from these again to a still greater sphere of influence, and yet they hesitate to speak that which the Lord has shewn them. The reason of this is that, along with the revelation of the blessing, there also comes a revelation of the powers of evil in opposition. Why is this latter permitted? The same God who reveals the truth out of His Word, could also, if He saw best, hide from the sight the tremendous powers of evil against which He sends us. But that is not His plan. He knows that if we are truly His, the sight of the mighty powers of darkness will only drive us more closely to His Almightiness; and His word to us is "Thou therefore gird up thy loins, and arise, and speak unto them all that I command thee; be not dismayed at their faces, lest I confound thee before them. For, behold, I have made thee this day a fenced city, and an iron pillar, and brasen walls . . . and they shall fight against thee; but they shall not prevail against thee; FOR I AM WITH THEE, SAITH THE LORD, TO DELIVER THEE."

The article entitled "Sir Charles Dilke not wanted in India," which was published in our issue of the 3rd instant, and our personal communication with the Viceroy on the subject, appear to have had a salutary effect. The unseemly eulogistic parade about Sir C. Dilke's visit to India which was being made in certain officially inspired newspapers has ceased. The telegrams which now chronicle the movements of Sir Frederick Roberts only allude incidentally to the presence of the discredited English politician, instead of making it seem, as at first, that the business of the Commander-

in-Chief in India is, with the sanction of the Government, to act as *dikhlane-wala* to him. We are thankful for this indication that the Viceroy does not wish his closing days in India to be associated with a shameless attempt to re-habilitate the character of a man who, in his impenitent state, no moral person ought to allow to cross his threshold as a guest.

Re-inforcements for the Church Missionary Society arrived by the *Arcadia* on Saturday last in the persons of the Revs. W. A. Rice, R. J. Kennedy, and F. Lawrence. Their first destination will be Amritsar, whither they proceed for a stay of twelve months for language-learning purposes. After that they expect to be stationed in various parts of the Panjab.

Many of our readers are acquainted with the admirable deliverance on Social Purity which was issued by the late Lambeth Episcopal Conference. The wide circulation, by the Church of England Purity Society, of this manifesto, to all the clergy in Great Britain, and to several thousand influential laymen, has been made the occasion of a virulent attack upon the Bishops and the C. E. P. S. in the pages of the London "Society" newspaper which is egregiously mis-named *Truth*. The Bishops speak of their desire to utilize their assembling from different parts of the world "to proclaim a crusade against that sin which is before all others a defilement of the body of Christ and a desecration of the temple of the Holy Spirit." In regard to the national aspect of the subject they say:—"We would remind all whom our voice may reach that the wrath of God, alike in Holy Scripture and in the history of the world, has been revealed against the nations which have transgressed the law of purity: and we solemnly record our conviction that, wherever marriage is dishonoured and sins of the flesh are lightly regarded, the home life will be destroyed and the nation itself will, sooner or later, decay and perish."

But the writer in *Truth* speaks of "the horrors of a Purity crusade"! and of the advocate of personal and national holiness as having "the cant of virtue on his lips, and vile and filthy imaginations in his heart." Persons who use such language, and persons who re-publish it in this country without comment, are the best revealers of their own character.

It is announced that the next Annual Conference for South India of the Methodist Episcopal Church will be held in Bombay on January 31st. The Bengal Conference will take place at Allahabad on January 17th, and the North India Conference at Bareilly on January 9th.

It has been felt that it would be in harmony with the wishes of Mr. W. J. Gladwin's wide circle of friends, that an opportunity should be given to them to manifest their sympathy with his contemplated mission to Ceylon. The weekly gathering at the Home of Hope, Grant Road Bridge, Bombay, on Tuesday next at 7 p. m., will therefore be to wish him God-speed. Those who know him personally, and those who honour him for his work's sake, are cordially invited.

UNCONVERTED TEACHERS IN MISSIONARY COLLEGES.

A Hindu who is a non-Christian teacher in a Missionary College, writing to the *Tanjore Southern Star*, says that there is no need for Hindu parents to be frightened at the prospect of the conversion of their children at the school at which he teaches. No influence worth the name is used in the direction of conversion. The Missionaries urge the importance of the Hindu students studying the Shastras, and "warn them, even when they express their willingness to embrace Christianity, to think twice before doing such a thing." The writer also says that he has "known students who have changed their minds from following the teaching of Christ, due to the warnings of the missionaries."

Such statements are adapted to create a very painful impression. If they are not wholly inaccurate in regard to the particular college referred to, they are presumably darkly shaded. It would indeed be lamentable if they represented missionary educational effort as a whole. Who can imagine the apostles at the day of Pentecost warning the five thousand to "think twice" before they believed on Christ! Whatever other lesson this Hindu teacher's letter may enforce, it evidently emphasises the danger and undesirability of employing unconverted Natives as tutors in Missionary Institutions.

THE BANGALORE CONVERSION CASE.

The *Bangalore Spectator* has the following account of a public meeting in connection with the interesting case of conversion which formed the subject of the second paragraph in our "Notes and Comments" last week. The account speaks for itself.

Pursuant to a notice issued, a monster meeting of the Hindus, residing in the Cantonment and the Patta, was held on Saturday last at 4 p. m. in the new chuttram, near Annamma's Temple, Balay Bengal, Patta, Bangalore, anent the recent conversion of a Hindu girl, named Muthulutchamamah, to Christianity. There were over one thousand people present, and the meeting was held in true Oriental style. The speeches were delivered in Canarese, and the audience was accommodated with seats on carpets, Mr. C. Sooba Rao, retired Deputy Collector, Bellary, occupied the chair. The Chairman in a lengthy speech referred to the conversion of Muthulutchamamah to Christianity, and submitted that it was against the tenets of the Shastras and the Vedas, for Hindu parents to send their daughters to Mission Schools, where they run the risk of being proselytised. He cited copiously from the Shastras, in Sanskrit, on the subject before the meeting, and explained his citation in Canarese. The Hindus, he observed, never sent their girls to school after they had attained the age of majority; and the Christian padris took advantage of their youth, to infuse into them new ideas, which were inimical to the Hindu religion. He appealed to his hearers to immediately start subscription lists for the purpose of establishing schools for the education of their girls, and to remove them at once from Mission Schools. Mission Schools were mainly supported by the Hindu community, and considering the incalculable injury the Missionaries were doing to the cause of the Hindu religion, he did not see why they should not have their own schools—the Padris to look after themselves. The conversion of

the girl Muthulutchamamah was not the first of its kind, and in all such cases, he invariably found that the influence of Mission ladies was brought into requisition to effect the work of destruction! Mr. Advocate Narrian Rao said that the father of the girl Muthulutchamamah had told him that she was only 15 years of age, and that it was by his allowing Mission ladies to frequent his house, that his daughter was now lost to him. Mr. Advocate Sooba Rao read the translation in Canarese of a letter bearing on the point at issue, written by the Rev. Mr. Picken, in the last issue of the *Harvest*, and proceeded to explain the same verbatim. Mr. Ramkrishna Iyer, of the Dewan's office, suggested that a large building near the Taluk Cutcherry, should be purchased, and utilised for a school. Mr. Pattana Iyer remarked that it was owing to their lethargy that the Missionaries had so far succeeded in their work of conversion. It was eventually resolved that all Hindu children should be removed from Mission Schools, and that subscriptions be collected for opening schools for Hindu girls in the several localities of Bangalore. The proceedings, which lasted exactly four hours, were brought to a close with a vote of thanks to the Chairman.

A CHRISTIAN HOME FOR YOUNG LADIES.

Miss Millet, so well known through her successful evangelistic work in India, has been led to open a home for young ladies of moderate means on Grant Road, near the Methodist Church. Any one who knows the temptations which surround young people in great cities must be glad that such an excellent Christian home has been provided. The dangers are not by any means confined to the grosser vices which all good people loathe; but more frequently are in the line of worldliness, indifference toward religious matters, and engrossment with care or pleasure. To those who know Miss Millet's earnest, loving Christian life, it will be needless to say that the home is given to God, and will be a help to all who enter the circle of its influence. No young woman can live there without feeling the power of her Christian example. It is hoped that those who have young lady friends who intend staying in Bombay for any length of time will write to Miss Millet about taking them; and that any Christian friends who may know of young ladies boarding where their surroundings are not helpful to Christian living, will endeavour to secure their entrance into the family that our sister is gathering around her. The movement is one which we all rejoice to see begun. Surely all that we can do to help it on, will be cheerfully done. Miss Millet has two young ladies with her already, both of whom are students in one of the schools in the city. She can accommodate several more, and would be glad to receive them.

Her terms of boarding are purposely placed low, so as to reach and benefit as many as possible. Rs. 30 per mensem is her regular charge, and while this cannot sustain the house unless there should be a large number of boarders, yet she is relying upon God for such aid as may be necessary to carry on the work. Remember her work in prayer, and in all practical ways.

Among the arrivals at Bombay yesterday by the *Armenia* were Dr. Ewing's party for the Punjab, and Miss S. Robinson for the Hurda mission.

NO OTHER NAME.

"THE name of Jesus Christ there is none other name under heaven given among men, whereby we must be saved." There never was a time in the history of the world, when there was a greater necessity for the iteration and reiteration of the truth that all religiousness, and all religiosity which has not Jesus Christ for a centre is vain, and worse than vain. Not only is it valueless in the sight of God, but it is a positive stumbling block in the way of truth. Every notion of inherited religion, every idea of God which does not come by way of Jesus Christ, and through Him is false, and utterly false. There are many hymns used in Christian churches which do not contain one word about Christ. This is wrong, and is the fruitful cause of much indefinite thought on spiritual matters. Whence comes the idea that, somehow or other, in a hazy undefined way, Jews, Mahomedans, and Parsees do not require salvation in the same degree as Hindus or more notorious idolaters? Of course no Christian would definitely say this, but it is a fact that this idea, indefinitely held though it is, is poisoning the usefulness of thousands of genuine Christians. Jesus Christ has laid it distinctly down, through his apostle, that "he that hath the Son hath life; and he that hath not the Son of God hath not life." This separates the whole of mankind, white, brown, and black, of every creed and colour and nation, Mahomedans, Parsees, Brahmoids, Hindus and so-called Christians, into two sharply defined classes, those who are spiritually living and those who are spiritually dead, those who are born again and those who are not born again, in short those who know Jesus, and God through Him, and those who know Him not. It is impossible to preach too much or too often from this verse. The changes should be rung again and again on it, until it is burnt into the heart of every hearer.

With regard to hymns without Christ. Take as an example that most popular one, beginning—

Lead, kindly Light, amid the encircling gloom,
Lead Thou me on;
The night is dark, and I am far from home,
Lead Thou me on!

There is not a word in it from beginning to end about *Christ* being the Light. The author, as is well known, was the celebrated Cardinal Newman, who has been the means of perverting hundreds of people to the falsities of Romanism. The "kindly Light" which led him into the Church of Rome was certainly not Jesus Christ. Supposing he had been a really spiritual man, and had in place of "kindly Light" put

Lead, Jesus Christ, amid the encircling gloom
Lead Thou me on!
The night is dark, and I am far from home,
Lead Thou me on!

the hymn would have been a perfect one for those who were in spiritual darkness, though not applicable to the established Christian, who is living "in the light as He is in the light," and is in no sense "far from home."

Take another Romanist hymn to be found in some hymn-books—

Faith of our fathers! holy faith!
We will be true to thee till death!

This is by the celebrated Father Faber, and of course the "holy faith" referred to by him is the Romanist delusion, and there is not one word in this hymn also, from beginning to end, about Jesus Christ. Instances might be multiplied.

We repeat that there never was an age when the passage at the head of this article more required expounding than in the present one. Religiousness without Christ is the order of the day in many quarters. Some persons in the Indian Government actually propose this kind of religiosity as the basis of Government text-books on morality. It cannot succeed. Take Jesus Christ out of religion, and you have a religion without an ideal, without a standard, and worse than all, a religion without a Saviour. Let all that know Him speak out!

M. G.

THE BOMBAY POLICE.

THE *Newman* has an article which gives a summary of the history of the Bombay Police for the past thirty years. The writer looks back with regretful retrospect to the time when Mr. Charles Forjett was Superintendent of that force. Mr. Forjett used to go about Bombay *incognito*, with no other companion than a thick stick, and personally look after the well being of the town, and the faithfulness of his subordinates to their work. He searched out, and put down with a strong hand, the practice of bribery by the sepoys under him. In 1864 he retired, and his place was taken by Sir Frank Souter. The writer of the article says that since that time the police force has gone down in tone. The C. D. Acts began to be enforced about the time that Sir F. Souter took office, and experience both in England and upon the Continent of Europe, is that this unholy legislation demoralises all police forces which are engaged in any way in carrying it out, so that the statement of the *Newman* has probably some foundation of truth. If a European requires Police assistance it is at once and promptly given, but we are not sure that this is the case with Natives. A Parsee gentleman, who was at the *Guardian* office a few days since, bitterly complained of the bribery that was necessary in order to get the police sepoys to do their duty when Natives are the injured parties. He stated that the delivery of a summons cost him no less than ten rupees, when it ought not to have cost him a pice. Good, honest, God-fearing men, who do their work as in His sight are necessary at the head of the Police Department of the Second City of the British Empire, as well as everywhere else.

HOW NOT TO CRITICISE.

The spirit of criticism for the sake of criticism is a hell-born spirit, and should be fought against by everyone who feels tempted in that direction. God *scorneth* the scornors, is a fact which is re-iterated again and again in the Bible.

—"There is no trouble in reaching a soul, but it takes a soul to do it."

AN IMPORTANT AND HOPEFUL EXPERIMENT.

Under the above heading, the *New York Christian Advocate* thus refers to the work of the late pastor of the Grant Road M. E. Church, Bombay:—

There will be opened in this city, on Thursday at Gansevoort Market, the first station of a system of missions after the plan so successfully worked out in Paris by the Rev. Mr. M'All. The work will be under the auspices of the City Church Extension and Missionary Society of the Methodist Episcopal Church, and under the management of the Rev. J. S. Stone, M. D., of Bombay, India.

Each local station will be under the patronage of the church or churches from which it draws its financial support and corps of workers. One result of the plan will be to draw out the lay element in the churches and use it in reaching the masses. This first station will be supported by the Central Methodist Episcopal Church, C. S. Harrower, D. D., pastor.

The plan outlined is to take halls or store-rooms, as conveniently located as saloons or billiard-halls; fit them up attractively; use them in the day-time as reading-rooms and parlors, where classes for girls, mothers' meetings, sewing-schools, children's bands, etc., may be conducted. Boys' clubs will be held in the early evening, and later song services and gospel meetings.

These halls are designed to be resorts for the people; they will be located on streets where the non-church-going classes abound. It is hoped they will be made attractive enough to rival the gilded haunts of sin. Pleasant rooms, gospel songs, warm, hearty greetings, short addresses, visitation among the homes of the poor and the resorts of the sinning, will be the means used to attract and benefit those whom Christian people should and can help.

MR. CAINE, M.P. AT THE BOMBAY PRESIDENCY ASSOCIATION.

On Thursday evening the Council of the Bombay Presidency Association met Mr. W. S. Caine, M.P., at their rooms in Hornby Row, when there was a very interesting conversation on Indian topics in general. Mr. Caine was of opinion that Englishmen were every year taking greater interest in important Indian questions. He then referred to the growing evil of the drink traffic, which he said, all the provincial Governments were pushing forward with a view to enrich the revenue. He suggested the imperative necessity of checking the evil by all constitutional means. With that object, he advised the establishment of a branch committee of the Anglo-Indian Temperance Association, which he and Messrs. Samuel Smith and Matheson had lately formed in England. Mr. Caine was of opinion that the moral sense of England was very strong on the question of Indian temperance, and there was everything in favour of putting a stop to it if Indians now actively moved in the matter at the various centres. In fact, he was going to form branch committees at about twenty important towns in India where the drink revenue was increasing. He observed that he would actively support all legitimate representations that might be made by Indians in this respect to the House of Commons. An influential provisional committee was formed with Mr. D. E. Wacha as the honorary secretary. A hearty vote of thanks to Mr. Caine for the warm interest he took in all Indian questions, and especially the Abkari question was passed.

INTERNATIONAL BIBLE STUDY.

By REV. J. E. SCOTT, PH.D.

FOURTH QUARTER. LESSON VIII.

Sunday, Nov. 23.

Joshua xxiv : 19-28.

SUBJECT:—THE COVENANT RENEWED.

I. INTRODUCTORY.

1. *Golden Text*: The Lord our God will we serve, and his voice will we obey.—Josh. 24. 24.

2. *Home Readings*:—

M. The covenant renewed Josh. 24. 14-21.
Tu. The covenant renewed Josh. 24. 22-28.
W. The occasion of the renewal. Josh. 24. 1-11.
Th. Joshua's warning Josh. 23. 8-16.
F. Covenant renewed 1 Sam. 12. 14-25.
S. Elijah's challenge 1 Kings 18. 17-24.
S. The first choice Matt. 6. 24-33.

3. *Memory Verses*: 26—28, inclusive.

II. HISTORICAL.

Sometime after the two and a half tribes had withdrawn to their possessions on the eastern side of Jordan they began to fear lest their geographical separation might bring about a separation socially and religiously from their brethren who occupied the land of Canaan, and destroy the peculiar belief in the one living and true God. To obviate this anticipated calamity they erected an altar of witness on this side of the river to the oneness of God and their unity with their brethren. When the other tribes heard that a second altar was being built and that the one recognized by the nation at Shiloh was likely to be less esteemed in consequence, they resolved to investigate the matter and so sent an army across the river. Phinehas and the princes invaded the country, but when they found the purpose of the second altar was only to corroborate and confirm and perpetuate the doctrines and teachings implied in the first one they desisted and returned home. As time went on, Joshua became old and well stricken in years and felt the necessity of imparting his final instructions and commands to the people with whom he had been so long identified and whom he had so long commanded and governed. So he gathered the tribes together at Shechem and counselled the people and ratified the original covenant binding them to faithful service of the one true God and to His worship alone. Lange says concerning the xxiii and xxiv chapters: "These two closing chapters of the book are intimately related, containing the two farewell addresses of Joshua to the people, an account of the renewal of the covenant in connection with the latter of those addresses, and the report of the death of Joshua and Eleazar." They give information also concerning the last transactions of Joshua, and the closing circumstances of his life so full of activity, and so significant with reference to the establishment of the religious character of the people of Israel. . . . Admonitions to fidelity towards Jehovah, warnings against backsliding from Him, are found in both addresses (ch. xxiii: 6, 7, 8, 11, 12, 13, 15, 16; xxiv: 14, 15), and are repeated at the renewal of the covenant, in a lively dialogue between Joshua and the people. (ch. xxiv: 19, 20, 27)."

III. EXEGETICAL.

19. *Ye cannot serve.*—It will be impossible to serve God in your own strength. The natural heart is at enmity with God. *He is a holy God*—Because of His holiness the people can not continue in their sins and expect the Divine favour. (Ex. xix: 6; Lev. xxi. 6; 1 Peter ii: 9.) *He is a jealous God.*—He carefully guards His honour. (Ex. xx: 5.) *He will not forgive.*—Not if they remained impenitent. On this Benson says: "If you who own yourselves His people and servants shall wilfully

transgress His laws, He will not let this go unpunished in you as He doth in other nations; therefore consider what ye do when you take the Lord for your God."

20. *Serve strange gods.*—It is strange that they would desire to forsake the true God and worship idols, and yet they were constantly doing so, ever keeping strange images and idols in their camps, and towns and cities. *He will turn and do you hurt.*—The true God cannot be trifled with. Pharaoh found that out; they learned the lesson in the wilderness; and they knew from more recent events that their only safety lay in a careful obedience to the Lord God.

21. In this verse they solemnly promise that they will not follow strange gods but will serve the Lord.

22. *Ye are witnesses.*—Joshua at once solemnly made them acknowledge and confess their allegiance to God and repeat together the formula "*We are witnesses.*" It must have been a very impressive scene as the venerable leader, almost ready to depart, stood in the presence of the assembled tribes and bound them to the service of the one living and true God.

23. In this verse Joshua brings the people to the practical test: *Put away the strange gods which are among you.* So long as these remain you will be in great danger of forgetting the one God of Heaven.

24. The people again expressed their solemn determination to serve God and obey His voice.

25. *So Joshua made a covenant with the people.*—Perhaps sacrifice was offered as it was when they entered into covenant upon coming out of Egypt. (Ex. xxiv. 4, 5), and as Lange says: "He renewed the covenant concluded on Sinai by God with Israel (Ex. xix : 20), in like manner as Moses had done, (Deut. xxviii : 69), in the field of Moab." In Shechem.—situated between Mounts Ebal and Gerizim. It was a very ancient city, was one of the cities of refuge and Joseph's bones were buried there. It means *shoulder* and is now called Nablous.

26. *Joshua wrote these words in the book.*—He added their confession and testimony to the book of the Law kept in the Ark. *Took a great stone.*—He set this stone up under an oak which was in the sacred enclosure at Shechem as a pillar of testimony to the vow they had made to serve the true God. He personifies the stone, (vs. 27), saying that "it hath heard all the words of the Lord" and appoints it to witness unto their agreement.

28. After this great and solemn assembly Joshua dismissed "every man unto his inheritance."

IV. DOCTRINAL.

1. In this lesson we see the perfect character of God. He is *absolutely holy* and will be satisfied with nothing but a *sincere and voluntary service.*

2. God will surely punish sin and will destroy without mercy all who refuse to serve Him, or go after strange gods.

3. The former mercies and blessings of God are no guarantee of His continued favour and blessing; that depends upon our character and conduct.

4. The Church should bind herself in a living and perpetual covenant to serve the true God. God's people should become "witnesses against themselves" in His service.

5. The Word of God contains an account of our covenant made in Jesus Christ with our God. There is a Book which will be produced at last and by the record of that book we shall stand or fall.

V. HOMILETICAL.

1. Joshua's last congress at Shechem. (1) His discourse (ch. xxiv : 1-15); (2) The answer of the people, (vers. 16-18); (3) The final decision and renewal of the covenant. (vers. 19-25).

2. God a holy and jealous God. How the

thought that God is holy, pure from all evil, and jealous, zealously intent upon His proper glory, should restrain us from all evil, and especially from all idolatry.

3. The repeated profession of the people that they will serve the Lord, regarded, (1) in reference to its import. (2), to the responsibility which the people thus took upon them.

4. It is easily said: I will serve the Lord and obey His voice; but actually to keep the promise when the world allures to its altars, is quite another thing. (Lange.)

5. All good resolutions should be voluntary. A promise that does not come from the heart is valueless. We should become "witnesses against ourselves that we have chosen the Lord, to serve Him."

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G. MANSON,
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14th November, 1883.

To the Editor of the "Bombay Guardian."

SIR,—Have any of the readers of the *Guardian* back numbers of "Gospel in all lands," which they would kindly loan me for a time, when they will be returned? Please write before sending as I would rather avoid getting duplicate copies. I will pay expense of carriage.

(Mrs.) M. B. FULLER,
Akola, Berar.

Nov. 10, 1883.

The Rev. J. H. Garden, Gulbarga, writes:—"Allow me most heartily to thank you for the note you have struck, and the high and noble attitude you have taken in your announcement of *The Banner of Asia*. It is time for some one as a prophet of God and in His Name and strength 'to demand' what you here mention."

SIR F. ROBERTS AND SIR C. DILKE.

The *Liberal and New Dispensation* says:—"Sir Charles Dilke has arrived in India. We do not know why he has come, nor can we understand why our popular Commander-in-Chief takes upon himself the task of guiding this English gentleman on a military inspection tour. The name of Dilke has been unfortunately mixed up with that most filthy legal proceeding in the English Divorce Court, known as the Crawford-Dilke case. If we are to believe one-tenth of what appeared in the English papers of the day, we must say that India is no place for Sir Charles Dilke to seek for welcome or a good reception. Like a private individual he may come and see India as often as he likes. But what business has he to come and inspect the military works of India, and that too under the guidance of Sir Frederick Roberts? Government ought not to have allowed His Excellency to show such a high mark of esteem by acting as guide to a man who has ruined the peace and happiness of his trusted friend by seducing his girl-wife, and then vilely corrupting her after life. Well, if he was a government official or specially employed by the Home authorities to make an inspecting tour in India, the case would be otherwise. But who can excuse Sir Frederick's acting the confidential adviser and guide to such a man, in his official capacity as the head of the Army of India?"

The *Indian Christian Herald*, in quoting nearly the whole of our article of the 3rd inst. upon Sir C. Dilke, says—"Our contemporary *The Bombay Guardian* has done well in calling public attention to the impropriety on the part of the Commander-in-Chief in acting as a guide to Sir C. Dilke on a tour of military inspection."

The *Indian Witness* in its premier editorial note of November 10th says, "Sir Charles Dilke was chased out of public life in England because of his social sins. The Red Sea has not washed his record. The home of Sir Frederick Roberts ought not to be a city of refuge for questionable characters. We hope India's Christianity will not be wounded in the house of its friends."

There will be a *Temperance Magic Lantern Entertainment* at the Grant Road Methodist Church on Friday next the 23rd instant at 7 P. M.

All are cordially invited, especially children and young people.

Admission to be free, but a collection will be taken at the close of the entertainment.

—Mr. James Bryce, M. P., has written to the President of the Aberdeen Liberal Association, stating that his medical adviser has ordered him to take a voyage to India.

The *Indian Witness* states that fifty-two conversions were reported during the past twelve months in connection with the Methodist Episcopal Church at Allahabad.

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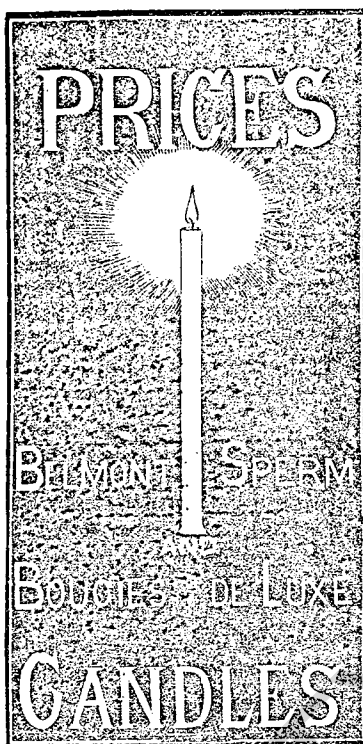
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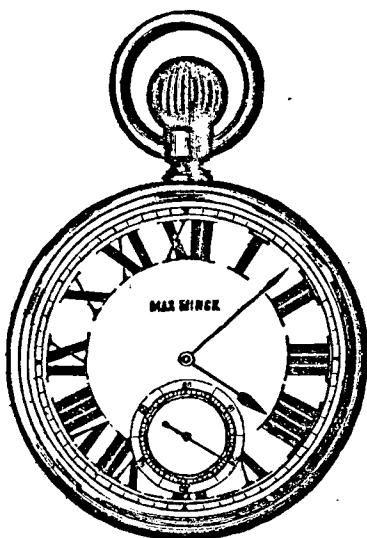
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